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THE

Missionary Magazine

AND

CHRONICLE.

MADAGASCAR.

THE intelligence conveyed in the letters of the REV. WILLIAM ELLIS continues to afford the most encouraging expectations in the establishment and future progress of the Mission. It is evident that, on the arrival of the six Missionary labourers at the capital, they will all find abundant occupation in the different departments which they will respectively prosecute. The King has already erected a spacious stone building for the purposes of education, and on the arrival of MR. STAGG it will be placed under his charge, with a view to training suitable Christian natives for the office of schoolmasters in and around the metropolis. The Missionaries take with them a very large supply both of the Holy Scriptures and other useful and Christian publications, and for these the people are waiting with intense anxiety. But, in addition to these, the printing-press will be immediately put in operation for the preparation of suitable school books in the native language.

The labours of our brother MR. ELLIS are abundant, and indeed *super-abundant*, but we are thankful to find that his health and spirits are mercifully preserved; and we trust that he will be enabled to render the most effectual assistance in the complete establishment and extension of the Mission; and that he may be permitted to witness the enlarged outpouring of the Holy Spirit upon the souls of the thousands that, on the return of every Sabbath day, crowd the temples of the living God, and delight to listen to the tidings of redemption by the blood of the Redeemer.

“Antananarivo, July, 21st, 1862.

“MY DEAR FRIEND—Although I have been five weeks here I have been unable to secure an hour or two to furnish even a brief notice of the truly wonderful progress of the kingdom of our Divine Lord among this people, of the labours and encouragements that await the expected Missionaries, or of the strong and urgent

claims of the Malagasy at the present time upon the sympathy, prayers, and efforts of all sincere Christians. And now I can only send a hurried business letter, which one of the Government messengers waits a day to take to Tamatave; for from day-break till fatigue obliges me to seek rest at night, I have been constantly occupied with immediate and pressing engagements.

The young nobles, my pupils, continue their daily attendance, and this morning the Queen sent to say she would send her little adopted boy to learn with the rest, though he has hitherto been taught only in the palace. I attend the King daily, read the Scriptures with him, and converse with him on their contents as well as on other matters. I continue my Sunday service at his house, and, as I am told by his officers, with increasing interest and satisfaction to the King, who sometimes interrupts me to express his entire concurrence in something I may have said, or to impress it more forcibly upon the minds of the hearers. Besides these engagements—which take the best hours of every day, viz., from half-past ten in the morning till three in the afternoon—my house, during other intervals, is seldom free from persons who come to seek medical aid, or instruction and advice on religious subjects.

“I take a service, or part of one, every Lord’s Day, in each of the large chapels in the capital alternately; and am sent for by day, and sometimes called up at night to visit or administer medicine to the sick. These demands on my time and strength, besides other more grave and weighty matters to which my attention is frequently called, have prevented my attending to anything beyond the urgent claims of the passing hour. * * * ”

“The few copies of the Scriptures that I brought, viz., fifty-nine New Testaments, and eleven copies of portions of the Old Testament, were received with a degree of avidity that would have astonished the friends of the Bible Society. The portions of the Old Testament were by the consent of all given to the Pastors, and there are many of these, and also many faithful and laborious Evangelists, who have not yet been able to obtain a copy. At the time of my arrival there were some entire congregations without even a single New Testament amongst them all. With such a scanty supply of seed, the harvest so rapidly and gloriously ripening is the more wonderful.

“While writing this letter I have had a visit from sixteen or eighteen Pastors and officers of the Churches, who came to bring me a statement of the Communicants, &c. They remained about two hours, in conference on the state of the Churches, and some of the difficulties arising from polygamy, &c. I wish the friends of Missions could have heard their account of [the purity of the Church, and the standard of personal piety kept up amongst them. They would have exclaimed, ‘It is the Lord’s doing,’ and would have taken fresh courage in their work; but I can only state that, though *the returns are incomplete*, they state the number of Communicants to be *Seven Hundred and forty*, and the number of Christians in the island to be *Seven Thousand*.

“I hope to write again soon, but I must close now, for it is very near midnight, and I must be up soon after daybreak to go to one of the large congregations in the city soon after seven o’clock.

“Believe me, very faithfully yours,

“REV. DR. TIDMAN.”

(Signed) “WILLIAM ELLIS.

“P.S.—I received by the last mail a report of the Annual Meeting of the Society

in Exeter Hall. I took it to the King when I went to him next day, and pointed out to him the second Resolution.* He read it with evident satisfaction, and requested me to tell the Society that he thanked them for offering prayer to God on his behalf.

EXTRACTS OF A LETTER TO THE REV. E. PROUT, DATED, ANTANANARIVO,
21ST JULY, 1862.

"A day or two after my arrival, I delivered the presents from the Directors to the King and Queen. The portrait charmed them and the officers of the palace more than anything they have received for a long time past. The Bible the King received with evident seriousness, and was specially delighted with the globes, which are a right royal pair, and were only slightly injured by the voyage. The clock given by Friends at Wisbeach is a very superior one, and, with the globes, portrait, and table-cover, find a place in the splendidly-furnished apartments of the palace. The King directed his secretary to write a letter of acknowledgment and thanks to the Directors on the first opportunity. He also received with cordial pleasure the morocco bound copy of the Dictionary, and was so deep in his attention to the Atlas that he almost forgot there was anybody in the room with him.

"The education of the sons of the nobles, now under my daily instruction—not in compliance with any request of mine, but in consequence of a formal application from their parents and guardians that I would teach them English—is to be transferred to Mr. Stagg, the Superintendent of Education, as soon as he arrives. The King has also formally declared his wish to place the new school-house, a stone building, the germ of a future Malagasy College, under his care, and was gratified when I expressed my entire concurrence in his wishes.

"If the Directors would send out some Concordances, they would do a great deal of good among the preachers and pastors. Their sermons now are something more than Gospel talk, but they have no helps of the kind, and delight when they can get hold of my Concordance. They cannot, as the first preachers of the Gospel did, give themselves 'wholly to the Word of God and prayer,' for, besides preparation for pulpit and other services, they have their wives and families to provide for; yet their ministry is truly efficient, and with a little help would be more so.

"I took part in the services of one of the native congregations yesterday, which consisted of more than 1500 persons, and also preached in the King's house to the King and a large number of people. I have had my school to-day, and much public business to attend to, and seem as if I should never get time to communicate many of the most interesting, and, some of them, critical circumstances of the people around me; but I hope to be able to do so soon."

* The Resolution referred to by Mr. Ellis is as follows:—"That this Meeting feels constrained to record its deep and grateful sense of the Divine mercy in the reopening of Madagascar to the labours of Christian Missionaries—in the wonderful preservation and increase of the Native Churches during their severe and prolonged persecution—in the accession to the throne of a Sovereign with views of civil and religious freedom alike liberal, benevolent, and just. And this Meeting would earnestly invoke the prayers of God's people on behalf of the King, the Native Churches with their Pastors, and the band of Christian Missionaries sent forth by the Society to aid in the extension of the Kingdom of Christ throughout the land."

PROCEEDINGS OF THE CATHOLIC MISSIONARIES IN MADAGASCAR.

WE copy from the "Annals of the Propagation of the Faith," (the authentic statements respecting Catholic Missions), the following documents forwarded from the capital by Father Jouen, styled the "Apostolic Prefect of Madagascar."

The first is addressed to "His Holiness Pope Pius IX.;" and the second is *represented* as a letter from "Radama II. to the Most Holy Father the Pope."

From these the friends of Protestant Missions will learn with what zeal the propagators of popery have entered on their work in the newly opened and extensive field, and the character of the opponents which our Missionaries will have to encounter at the very commencement of their work. But, whatever may be their designs, we have no serious apprehension that they will succeed in diverting the minds of the Christian natives from the great truths of the Bible, and from the simplicity and purity of Christian worship. It must indeed be an occasion of regret that a people just emerging from the darkness of paganism should be perplexed by the conflicting claims of truth and error; but we doubt not that, as the Word of God has guided and sustained the Christians of Madagascar amidst the horrors of pagan persecution, so it will preserve them from the subtleties and superstitions of Antichrist.

COPY OF A LETTER FROM FATHER JOUEN, APOSTOLIC PREFECT OF MADAGASCAR,
TO HIS HOLINESS PIUS IX.

"Tananarivo, 8th November, 1861.

"Most Holy Father,—It is no small consolation for your children, the Missionaries of Madagascar, to be able to announce to your Holiness that at length this great African island is opened to the preaching of the Gospel, and that the new King, Radama II., has granted to us in this respect all the liberties we could desire.

"When we arrived at his capital, the 24th of September 1861, about a month after he had ascended the throne, we asked from him permission to establish ourselves in the centre of his kingdom, to teach the faith, to open schools, and to instruct the youth: 'How!' cried he with emotion, 'permit you! it is the most ardent of my wishes; and not only do I authorize you, but, as far as in me lies, I command you. Go, preach, instruct, wherever it may seem good. All my anxiety is to see the sun of truth light up my country.'

"Such admirable dispositions opened to us the grandest hopes. We hastened to go to work. I am happy in being able to tell your Holiness that no one has been before the Catholic Missionaries, and that they are the first to cultivate this virgin soil.

"Already we occupy two of the most important positions in Madagascar: Tamatave, on the east coast, and Tananarivo, the capital and centre of the island.

"We have installed in these places priests and nuns, who direct the schools, as

also the charitable establishments. The young King views these institutions with the greatest delight, and he counts much on them for the future of his country and the regeneration of his people.

"Tananarivo being the central and the most salubrious spot in Madagascar, we propose to bring our principal strength there, and to make it our head-quarters. Thence we can diverge over all the interior of the island, and we hope to have greater power over the provincial population, as it generally regulates itself in conformity with the capital.

"Most holy Father, if our hopes be great, our difficulties are not less so. Already, the enemy seeks to sow tares in the field of the good man. The Methodist Missionaries, who had been in the capital for ten years in the reign of Radama I., and who had been driven away by the Queen Ranavalona, soon re-appeared on her death, and hastened to dispute with us the harvest they regarded as their own, and of which they sought to obtain exclusive possession. Happily, the Christians formed by them, and whose whole Christianity consists in reading the Bible, do not appear, at least up to this time, to have prejudices against Catholicity, and we have grounds to hope that they will soon see the enormous difference which exists between the cold and erroneous teachings of Protestantism and the immense resources which the holy Roman Catholic and Apostolic Church offers to them, with its touching dogmas, the unity of its faith, the pomp of its worship, the treasures of its charity, the grace of its sacraments, and the all-powerful virtue of the holy sacrifice of the altar.

"Whatever it may be, most holy Father, we cannot conceal from ourselves the fact that the task we have undertaken is one of great difficulty. It is not a mere ordinary island we set out to conquer; it is a country as large as France, that your Holiness, in the name and behalf of Jesus Christ, has charged us to clear; and we are authorized to believe that the efforts of the demon to preserve his dominion will be in proportion to the value and importance he attaches to this land. Happily, the great Apostle has taught us to reckon only on the efficacy of the merits and the blood of Jesus Christ: it is on these alone our confidence reposes, as also on the mediation of the holy and Immaculate Mother of God, and the prayers and blessings of your Holiness.

"Behold us, most holy Father, prostrate in spirit at your feet, which we kiss with the deepest and most filial love; and we supplicate your Holiness, in all the bounty of your tenderness and of your paternal heart, to give us your benediction, permitting especially the most abundant and most merciful of your blessings to fall on the poorest and most wretched of all your children and of all your Missionaries,

"L. JOUEN."

Although the following document is styled the letter of Radama, it must be obvious to every intelligent reader that it was never written by the King, and it is somewhat remarkable that his signature is wanting—an omission which we may be enabled hereafter to explain.

COPY OF THE LETTER FROM RADAMA II. TO THE MOST HOLY FATHER PIUS IX.

"Tananarivo, 7th November, 1861.

"MOST HOLY FATHER,—I have to announce to you the death of my mother, which took place the 16th of August, 1861, as also [my accession to the throne with the title of Radama II.

"A great conspiracy was formed against me to hinder my succession to my mother; but Providence watched over me, and confounded all the projects of the wicked.

"I have, following the example of Jesus Christ, pardoned them all, and not one drop of blood has been shed. I have given freedom to all the unfortunate persons who groaned in prisons and in chains.

"My sole desire, most holy Father, is to see my people happy and civilized. I think the surest method to attain this end is to have them instructed in the Christian religion.

"I have, therefore, called the Missionaries to me, and have authorized them to teach throughout my kingdom. Already, the Rev. Father Jouen has arrived in my capital with his companions, to open schools and charitable establishments, which will be directed by the Sisters whose services he has secured.

"Most Holy Father, I am as yet but young as a king, and without long experience, and I have great need to be aided to fulfil worthily the high mission which God has confided to me. I dare to reckon on the prayers and the blessings of your Holiness, and I ask them with all the respect and affection of a son for his father."



CHINA.

THE recent intelligence from China which we now communicate is unusually gloomy and distressing. In the different parts of that vast empire the teeming population have been visited by STORM AND TEMPEST, THE DESOLATIONS OF WAR, PESTILENCE, AND DEATH.

The extracts from our Missionary correspondents, given below, refer to these several calamities, and it will be seen that thousands and tens of thousands of the native population have been suddenly cut off by the providential judgments of God.

In the south, the city of CANTON has been visited by a fearful typhoon of unusual violence, and its ravages, both as regards persons and property, have been most destructive.

Our Brother, Mr. Muirhead of SHANGHAE, gives a most affecting description of the condition of the people, and especially of the Christian Converts in *Sung Keang*, one of the Out-Stations of that city; and the very latest accounts from that district show that the Insurgent forces are carrying on the same cruel and desolating career.

But the most extensive ravages have been effected by *cholera*—that scourge of eastern nations. Among its victims, we regret to state, will be found a devoted Missionary of the Baptist Missionary Society, the REV. J. C. HALL; the wife of a French Protestant Brother, the REV. MR. BONHEURE; also the wife of the REV. D. SMITH, of the American Episcopal Mission. It is remarkable that all these fatal cases occurred at CHEFOO, a city in the north of China, proverbially healthy.

But, amidst these deeply afflictive events, the band of labourers con-

nected with our own Society has remained unbroken, and, on their behalf we have to sing of mercy as well as judgment.

CANTON—VIOLENT TYPHOON.

EXTRACT OF LETTER FROM REV. F. S. TURNER, DATED CANTON, 23RD AUGUST, 1862.

"On Sunday, the 27th July, this city and neighbourhood were visited by a terrible typhoon. Such a fearful wind the majority of the inhabitants had never witnessed before. Houses were blown down—the tide rose to an unusual height, and flooded the low districts. The race of the waters was a fearful sight. Boats and junks without number were dashed against the banks, carried into the fields, or driven helpless up the stream. The Chinese official returns reported *more than Ten Thousand lives* lost. Our brother Missionaries suffered severely. The Rev. C. W. Gaillard, of the American Southern Baptist Mission, was crushed by the falling of his house. Two of the Wesleyan Missionaries are homeless, their houses having been almost entirely destroyed by junks driven against them. Two other Mission residences were much damaged. We were mercifully preserved from personal injury. Our roofs were all damaged, and part of one in the hospital fell."

SHANGHAE—DESTRUCTIVE PROGRESS OF THE WAR.

EXTRACT OF LETTER FROM REV. WILLIAM MUIRHEAD, DATED SHANGHAE, 18TH AUGUST, 1862.

"I have just returned from a tour to Sung Keang, one of our Out-Station. The place is painful to behold. The suburbs are little else than a vast ruin. The Church there, as at all the country places, is at very low ebb. I could find only five or six members, with whom I had religious service. As for the rest, they were scattered and could not return. Nearly the whole had been deprived of their worldly all by fire, sword, or disease. One of the old converts had recently died, seemingly in peace and joy. He told his fellow members that he was going to heaven first, that he hoped to meet them there, and that he had no fear, trusting as he did to Jesus for salvation. I preached in the different streets inside and outside of the city, and had considerable audiences. They appeared deeply impressed with the folly of idolatry, from the destruction of the temples and idols around. They were directed to Christ and to the worship of the only true and living God."

TIEN-TSIN AND PEKING—VISITATION OF CHOLERA.

EXTRACTS OF LETTER FROM THE REV. JONATHAN LEES, DATED TIEN-TSIN, 28TH JULY, 1862.

"Our information respecting cholera is extended, though still uncertain. The disease is said to have appeared first in Mantchoorin, and thence to have travelled south; but it seems strange, if such be the case, that it should apparently have reached us from Shanghai. Its ravages have extended into Honan, Shensi, Shansi, and we know not how much further. Our latest news from *Peking* confirms the report of its fatality there, although Dr. Lockhart writes that it seemed to be somewhat abating, and that thus far no European had fallen a victim.

"But our most sorrowful news comes from *Chefoo*. Strange to say, this Station, universally regarded as one of the healthiest on the China coast, appears to have

suffered more severely than places less favourably situated. The deaths of at least *three* of the Mission circle are announced by the mail which has just arrived—Mrs. Smith, wife of the Rev. D. Smith, Missionary of the American Episcopal Church; the Rev. James C. Hall, and Mrs. Bonheure. The former, as you know, was an agent of the Baptist Missionary Society. Mr. Hall is said to have exhausted himself by his unwearied exertions on behalf of others, and so fell an easy prey. Mrs. Bonheure was the wife of our esteemed fellow-labourer, the Rev. Mr. Bonheure, of the Paris Missionary Society.

“How much reason have we for gratitude that our own little band has been preserved!

“I was very careful in my last not to overstate our loss by cholera at *Tien-tsin*. In proof I may just say that in conversation yesterday with the English Consul, I asked him what he judged to be a fair estimate of the number of victims. He replied that he had made somewhat careful inquiries, and that he thought *not less than Twenty Thousand*. Of course the estimate of the Chinese authorities is higher still.”

EXTRACTS OF LETTER FROM DR. LOCKHART, DATED PEKING, JULY 18, 1862.

“MY DEAR FRIEND,—We are in the midst of our hot season here, but owing to frequent showers, the weather has not been so hot as last summer; it is, however, very warm, and, owing to the situation of the city, in the middle of a sandy plain, there is little or no wind. I have good health so far, and go on with my work as before; my patients come to me as usual, but owing to the heat, persons cannot be carried so readily from distant places. I have, however, as much to do as I can possibly get through. Early in the month we had frequent thunderstorms, which cooled the air, but the generality of the days were at 87 to 92—95—97, and one day 100. There is no monsoon here, that is, no S.W. monsoon, and but little wind in the summer, but to-day it is raining, and cool.

“I have just been printing 2000 copies of a work of Mr. Medhurst’s called “*Yay soo keown leo hung*,” an epitome of the Christian religion, which has always been a favourite with the Chinese, and being historical, contains a good deal of information. This edition is printed from blocks cut here for Mr. Edkins on account of the Tract Society. On the title it is stated that it is issued in, or rather, published at the Hospital in Peking, and I keep part of the edition for distribution among the patients. I constantly give away tracts and portions of the Scriptures, which are always readily received and are often applied for by persons who come in for that purpose.

“July 24th. The cholera has been very bad *here*, and many have died of it, but I think it is not so violent or so prevalent as it has been. I have seen some cases of the worst kind, which died; some of my servants have been troubled with it, but have recovered. This morning, while riding, I saw three funerals, evidently of cholera, and the corpse of a beggar in the street.

“Kwei Leang, one of the commissioners on the treaty, and one of the chief ministers and statesmen of China, seventy-eight years old, is said to have died of cholera, but I suspect it was apoplexy, from the suddenness of the attack.

PERSECUTION OF CATHOLIC MISSIONARIES.

“I suppose you heard of the execution of a Romish priest with a French passport lately in the province of Kwei Chow? Two priests came up here to represent the

affair at the French Legation, which has made representations on the subject to the Chinese Government, which promises investigation and redress, but what this will be of course is not known. The Government is so weak, and Kwei Chow is so far off and such a wild place, that it is doubtful when anything can be done. In Hoonan, also, the life and property of a priest and his Mission seem in jeopardy from the malevolence of the people, and in Non-chang, in Keong-si, the house and establishment of a priest were destroyed by the scholars assembled at one of the examinations, and the priest had to fly for his life.

CATHOLIC MISSIONARIES ADMITTED TO PEKING.

"I do not know what steps the United States Minister will take as to the admission of Missionaries, but a little time will show, and I do not suppose that the present restriction as to Missionaries will be very long continued. Some ten days ago, Bishop Mawby, Lazarist Bishop of Peking, arrived here with four priests and eight Sisters of Mercy. Six Sisters are placed at Tien-tsin: they have, I suppose, no restriction as to their work; the plea of their admission, as I understand, is that their Mission is an old one, to which the Chinese have been long accustomed."

SOUTH AFRICA.

WE have been gratified by the receipt of intelligence from South Africa, more particularly as it affects the hopes and efforts of our Society to extend the blessings of the Gospel in those populous regions north of the Zambesi, visited by Dr. Livingstone, in his exploratory travels, in the year 1856.

Our venerable friend Mr. Moffat, as it will be seen, takes a hopeful view of the state and prospects of the Mission established for two years past among the MATEBELE, under the venerable chief, Moselekatse. It is, however, evident that while the Chief behaves with kindness to the three Missionary Brethren already in his country, he has no wish to see their number increased. But he is very aged and infirm, and it is probable that, on his decease, the influence of his son and successor will be more favourable to Missionary operations, and to the general improvement of the people. Our Brethren, therefore, must be content, for the present, to hold the ground they already occupy, anticipating hereafter a wider field of effort, and greater freedom in the exercise of their ministry.

"Kuruman, South Africa, 5th August, 1862.

"MY DEAR BROTHER,—On my return from my late visit to four of our Outstations in and near the Long Mountains, forty miles west of the Kuruman, I resolved to write to you fully by this month's post. This I find I cannot do, and will therefore promise to do, if spared, by next month's. Mr. Fredoux and family were favouring us with a few days' visit, when John Moffat and family came upon us most unexpectedly. Mrs. J. M.'s health had been very delicate, and we recommended their paying a visit to the South; but having heard nothing for a long time,

we were rather startled at their sudden appearance in our midst. Our minds, however, were soon relieved by being informed that all were well at Inyati, and the king and people as friendly as ever; that he had come for the double purpose of recruiting his wife's health, and procuring a waggon-load of bread stuff at Bahurutse on his return. We were also most thankful to hear that Mr. Price, who had been suffering from a severe attack of liver complaint, was quite recovered, and that Mr. McKenzie and family were at the Bamangwato all well. As letters from all parties will go to you by the present opportunity, it is unnecessary that I should make any further reference.

"Enclosed you will receive a letter from Mr. McKenzie addressed to myself, which I feel sure will interest you. It is another addition to the unnumbered proofs of what the Gospel can do under circumstances the most adverse. The section of the Barolongs, referred to in the letter, lived formerly on the Lotlakane river, where Mr. Ludorf, a Wesleyan Missionary, laboured some time. After the Gospel was beginning to bring forth fruits, Mr. L. was compelled to leave, in consequence of a threatened attack of the Boers, which soon took place, when the Barolongs were robbed and scattered. This occurred about nine years ago. They afterwards collected and settled in the Bangwaketse country, a short day's journey from the residence of the chief, Gasütsioe. There was among the converts, Molême, a brother of Montsioe, a very devout and simple-minded man, who continued to keep up the public services. During my repeated journeys into the interior, I embraced every opportunity in my power to visit them, and supplied them with books, &c., &c. As there was no one among them who could write, I sent them slates and lessons, to afford them the means of acquiring that knowledge, in order to promote mutual encouragement. Since my last visit I felt particularly anxious to hear how it stood with them, having been informed that they were being persecuted. The chief is an inanimate and sensual creature, yet there is a hope that one day even he may be numbered with those of Christ's fold. I have ever found him extremely civil—but I am not as one of his people. I like to see character of either one kind or another. It always effects something, if only to exhibit the difference between Christianity and the world, or in making believers more prayerful, holy, and zealous for their Divine Master. This a rich fruit of being buffeted and abused. Who likes stagnation? Slippery mortals who are anything or nothing are the most hopeless characters we have to deal with; of whom the chief of the Bangwaketse is a fair specimen.

"I am, dear Brother, yours very truly,

"REV. DR. TIDMAN."

(Signed) "ROBERT MOFFAT."

PERSECUTION FOR CHRIST'S SAKE AMONG THE BAROLONGS.

THE interesting though distressing case of persecution to which Mr. Moffat refers in the preceding letter, is stated in detail in the subjoined communication from the Rev. J. MCKENZIE, and our readers will, we doubt not, be gratified by his recital of the firmness and perseverance of the Barolong Christians under the despotic and oppressive conduct of Montsioe, their heathen chief. They will not fail, we trust, to present earnest prayer to the Divine Redeemer, that He would continue to support and animate His suffering servants, and especially that He would preserve unshaken

and unblemished, the faith and purity of the youthful daughter of the chief, under her bitter sufferings for His name's sake.

"REV. ROBT. MOFFAT.

"Bamangwato, 27th June, 1862.

"MY DEAR BROTHER,—In compliance with my promise to Moléme I now send you a brief account of the persecutions which the Christians among Montsioe's people have been called upon to endure.

"It is now more than a year since Montsioe, the chief, assumed an attitude of open hostility towards his Christian subjects. Matters were hastened by the unusually large number of young people who, under religious impression, ceased to take an interest in those subjects which engage the attention of the young in a heathen town. When these inquirers were about to be inrolled in classes, and thus take up a position as 'bathu ba lehuku' (people of the Word), the chief resolved to prevent their doing so. His decision was that they must first observe the usual custom of their forefathers, and especially that they must join in the reed-dance, and that afterwards they might 'join the Word of God.' Moléme and the disciples were opposed to this course as one which virtually obliged them to serve two masters—a thing which, they said, God's Word told them no one could do. I need not tell you what would be the result of resistance to the will of the chief in such a town as Montsioe's: the consequent pisis, accusations, defences, and general loud talking in public; the family strifes, the upbraidings, the asseverations, in private. All this was enacted among the Barolong, when the young people resisted the will of their king, and broke off from the customs of their forefathers.

"The next cause of offence was the refusal of the Christian young men and inquirers to go to the hunt (lechulo) as usual. This was followed by another 'crime,' their refusal to join in digging the 'garden of rain,' *tsimo ea pula*. This is, as you are aware, a heathen ceremony, and those who take part in it are of course abettors of rain-making. Moléme and Jan, with the other believers and the inquirers, refusing to join in digging this 'garden of rain,' requested that, if the king wished a test of their loyalty he should appoint them another field, which they would be quite willing to dig at his command. 'Do not accuse us of disobedience,' said they to the chief; 'you are still our father, and in all things belonging to your kingdom we are still your most willing subjects; only concerning our old customs and the Word of God, we have believed the latter, have "entered into the Word," and therefore may not join in the dark deeds of our forefathers, who had not the knowledge which we possess.'

"Baffled in these endeavours, Montsioe had recourse to another plan. In the absence of the two chief men among the believers, he gave out the order that on the following Sabbath there should be no meeting in the little chapel—all were to join in the usual singing and dancing by moonlight. In spite of the chief, the believers met as usual, led on and encouraged by two women, whose names I forget, but who certainly acted in a manner worthy of their Christianity. Finding that his command was unheeded, the chief resolved to scatter the little company by terrifying the females, who he knew animated the rest. Accordingly, while one of the male members of the Church was engaged in prayer, Montsioe appeared at the chapel door, a naked European sword in hand; the services were interrupted, and doubtless many were terrified. Montsioe ordered the worshippers immediately to disperse; but he was answered by one of the two women, that they were doing nothing but

what was required of them as 'people of God's Word,' and that they should just go on with the service. Then followed what must have struck terror into many hearts, and what was meant to terrify all. The chief, in a great rage, indignant at being opposed to the face by women, threatened the most dreadful things if they did not at once leave the place. I believe he ultimately succeeded in clearing the chapel; but he was utterly foiled, nevertheless, in his endeavour to put a stop to the regular meetings for worship, which were taking place up to the time of my visit.

"But perhaps the most interesting part of this account remains to be told. Montsioe has a daughter, not more than twenty years of age, who is married to a serious-thinking young man, and who herself is a believer. After it had occurred to the chief to crush Christianity among his people, he felt of course that he must 'begin at home.' Accordingly he forbade his daughter to attend the public worship. He was obeyed in this; but the heads of the Church endeavoured to make up to her what loss she might sustain by her obedience to this cruel command, by regularly sending one of their number to read portions of Scripture which had been read in the meeting, and to mention something of what had been said. Montsioe finding this out, and learning that she continued to sing and to pray in private, separated her from her husband, and removed her to his own house. She was forbidden to read or pray, or, in short, *to be a Christian*. The young disciple evaded part of this injunction by carrying about with her her Sechuana hymn-book, which she read in her secret devotions. This being discovered, she was ordered to doff her European clothing, and to return to heathen attire, which it was supposed would afford her no means of secreting books about her person. However, she was not to be baffled, but, with the assistance of the old women, contrived a place by which she still carries about with her the Sechuana hymn-book. She pays stolen visits to old Moléme, who encourages her to hold fast her confidence, and who, in giving me this account of her, said, 'I fear not for her; the Spirit of God is strong within her.' Being forbidden the company of Christians, she could only remain a few minutes in my company. I am not sure that she was allowed to attend the preaching, which was in the court and not in the chapel.

"Were I to enter into all the interesting details of the condition of this people, I should have to write a longer letter than time will permit of. I shall just add that my visit to the Barolong has cheered my heart as a Missionary, and especially encourages me to hope and believe that the Bechuanas—known to the world chiefly in connexion with their filth and laziness—may yet in many cases, as in the present, *force* themselves into favourable notice on account of their steadfast simple faith in the Gospel. Especially gratifying will it be to our Wesleyan Brethren to hear, as it is to us to publish, that their labours among the Barolong are yet bearing precious fruit, although the field is at present without the oversight of a European Missionary.

"Believe me,

"Ever yours truly,

(Signed) "JOHN MCKENZIE."

RENEWED EFFORTS PROPOSED FOR THE ESTABLISHMENT OF THE
MISSION AMONG THE MAKOLOLO, NORTH OF THE ZAMBESI.

ALTHOUGH the former attempt to accomplish this important object was attended with results so distressing and disastrous, in the death of Mr. and Mrs. Helmore, Mrs. Price, and other sufferers, and finally, in the return of Mr. Price to the Kuruman, yet our Brethren still entertain the hope that they may be permitted to make renewed efforts for its accomplishment, and they appear to have acquired additional information, calculated greatly to facilitate their journey through the wilderness, and the establishment of a Mission in a region north of the Zambesi, very populous and healthy, and at a distance of some two or three hundred miles from Linyanti, the scene of their former bitter sufferings and severe losses.

"Bamangwato, July 1st, 1862.

"DEAR BROTHER,—My last was from Kuruman and Motito, explaining about the Bamangwato,—that the German Missionaries were still there and likely to remain, and that therefore I should regard my appointment in a general way, as one to the interior. I mentioned that it was my intention to open up communication with the Makololo as soon as possible, and to see if a way were not open for another attempt to establish a Mission among that people.

"On my arrival here I found Mr. Price, whom Moselekatse would not receive, busily engaged in teaching the Bamangwato, in the temporary absence of Mr. Schultenborg, and Mr. John Moffat, who was journeying on account of Mrs. Moffat's health. On stating my design of next season going forward to the Makololo, Mr. J. Moffat expressed his intention to accompany me, subject to the approval of his father and of Moselekatse. Mr. Price has since made up his mind to go also.

"An opportunity occurring, we drew up a letter to Sekeletu, which Sebegwe, who is its bearer, will read to the chief, and receive his answer. In the letter we inform him that we intend to pay him a visit next season, and that it is our desire to settle as Missionaries among the Makololo in some healthy region. Should Mr. J. Moffat accompany us, we shall have, humanly speaking, a better chance of success, from his being known to Sekeletu as Dr. Livingstone's brother, and also from his being so well known among the Matebele, that, supposing he succeeds in leaving with their goodwill, it is hardly likely that they would attack a town, even of Makololo, if he dwells in it.

"It is our attention to direct our course to the Victoria Falls, to within a few hours of which there is now a good enough waggon-road; then cross the Zambesi, and proceed to the northward, about three days' journey towards the highlands, which are visible from the river; from which healthy country we can leisurely negotiate the removal of at least a small town to begin with—say one hundred or two hundred people. Before listening to extracts from letters of Dr. Livingstone, and while contemplating the journey alone, my plan was to leave the waggons in some elevated situation, and go myself to Linyanti; but the Doctor does not think this necessary.

"The singular circumstances by which we met together at this place, as well as

some incidents connected with our deliberations, lead us to hope that there is a greater than ourselves in the movement.

"Such are our plans, which we beg to submit to the Directors for their approval. They appear to us quite feasible, unattended with serious risk, and likely to lead to that issue which we are sure the Directors long for equally with ourselves—the establishment of a Mission among the Makololo.

"REV. DR. TIDMAN."

"Believe me, ever yours truly,

(Signed "JOHN MCKENZIE.

POLYNESIA.

SAVAGE ISLAND.

In our last number we gave a brief notice of this island, furnished by the Rev. G. Pratt, shortly before his return to Samoa; but we need offer no apology for inserting the very interesting communication since received from the Rev. W. G. LAWES, who has now the entire charge of the Mission.

In many different fields of labour the Gospel has won its triumphs, but Savage Island furnishes, we believe, the only recorded instance in the history of modern Missions in which a whole population of between four and five thousand have been brought, within a very few years, and chiefly through the agency of Native Evangelists, from a state of utter barbarism to the open profession of the Christian faith. The Mission is indeed still in its infant stage, and much remains to be accomplished; but the people have now a European Missionary in their midst, and we may indulge the hope that, with the Divine blessing, the good work thus auspiciously commenced, will rapidly advance.

We are happy to learn that the larger part of the New Testament, translated into the language of the island by the Rev. G. Pratt, is now passing through the press at Sydney, under the superintendence of Mr. Ella, and will speedily be forwarded for the use of the people.

Under date Savage Island, 19th April, ulto., Mr. Lawes writes as follows:—

"MY DEAR SIR,—As we are daily expecting the 'John Williams' I gladly embrace the opportunity of sending you some account of our field of labour, and we are now able to form a more accurate estimate of the state of things than when I last wrote. The more we see and know of the people, the more we are convinced that God has been working mightily in their midst. That they were distinguished in former times for their savage cruelty there can be no doubt, and that they are now no less distinguished for their zeal in the cause of God is equally evident.

CHARACTER AND HABITS OF THE ISLANDERS IN THEIR HEATHEN STATE.

"Terrible, indeed, must they have looked, with their long hair held between their teeth, their eyes starting from their sockets, and their hands full of spears and clubs. The weapons which they carried in their wars were, a club in one hand, a bundle of

ten spears under the arm, and a bag of large stones round the neck. They were continually at war amongst themselves. Of the young men in my Teacher's class, many have stained their hands in blood, and all have witnessed scenes of bloodshed and cruelty. Formerly they were ruled by chiefs, but these have all long since been killed. The people were not satisfied with their governors, so they rebelled, and killed them all. It is almost needless to say, none have aspired to the office since. The heads of families make laws, and enforce them.

"*Suicide* was very common. If a man was angry with himself or his family, he would go direct to the sea and jump in. Hundreds perished in this way.

"*Infanticide* before birth was very prevalent. In times of famine, too, parents would take their children down to the sea, tie heavy stones to their feet, and throw them in.

"Idols they had none in recent times, though they have a word in their language for an idol, which would seem to indicate that they must have had them at some previous date.

"The people believed in numerous gods, to whom they took offerings of food, which the old priests said the gods ate; but the young men tell me they knew very well where the food went. I hope to be able to give you more particulars respecting their heathen customs and belief at some future date.

"For some years previous to the introduction of Christianity, the people seem to have lost faith in their gods and priests. God seems to have been preparing their minds for some years to receive His word. While Christians were mourning that Savage Island was closed to them, the great Master of the vineyard was preparing the soil to receive the precious seed of the Word.

THE WHITE MAN FINDING A REFUGE AMONG SAVAGES.

"The natives generally were as dark, cruel, and miserable as any nation could be who knew not God. Still, it is gratifying to meet with an instance like the following, which shows that, though savages, there were at least some who had hearts of men. About eighteen or twenty years ago a ship came, and as usual, a number of canoes went off to it. The captain forced one of his sailors, a white man, overboard, either to perish in the sea or be taken on shore to die a more horrible death at the hands of the savages, and, for aught he knew, be devoured by them also. But the 'savages' proved themselves men. They had compassion on the white man, thus deserted by his *Christian* countrymen. They took him on shore in their canoes and then had a council about him. They were afraid to let him live on the island, for fear of disease; some counselled to kill him directly, but the majority compassionated him, and their voice prevailed. They gave him a canoe, a paddle, a bunch of bananas, a piece of sugar-cane, and some water. He then paddled away to a cave, where he spent the night; the next day another vessel came; he went off to it and was taken on board. The natives knew it to be another vessel that took him off, from the number of masts being different.

MARVELLOUS CHANGE EFFECTED BY THE GOSPEL.

"But, thank God, the darkness of Savage Island has in great part passed away, and the glorious light of the Gospel has shone into many hearts. The overthrow of heathenism has been complete. When we came, seven or eight only were heathens; but these have since renounced heathenism, and there is not now a professed heathen on the island.

"Of course, we cannot compare a people just emerged from pagan darkness with those who have long enjoyed the light of the Gospel. It is when we compare them with *what they were* that we see the greatness of the change. Fifteen years ago a foreigner would not have dared to land, nor been suffered to live on the island. Now, foreigners are treated with hospitality and kindness, and those who live amongst the people lack no good thing that the land produces.

"Fifteen years ago they lived in the bush like brutes—now, villages and nice plastered cottages evidence the progress of civilization. Fifteen years ago, anarchy, war, and bloodshed prevailed throughout the island—now, law, order and peace. Fifteen years ago the people were all dark and degraded, strangers to prayer and praise—now, 'clothed in their right mind,' they surround their family altars night and morning to bow down to the God of Heaven, and the air is vocal with their songs of praise. Fifteen years ago they had no written language—now, they have the Gospel and other books, with *two thousand readers*. Fifteen years ago they were all before God dead in sin—now, there are 360 in Church-fellowship, living to His glory, besides many who, we have reason to hope, are new creatures in Christ Jesus.

"I might go on; but have we not abundant reason to 'praise the Lord for His goodness and for His wonderful works unto the children of men?'

"This work has been accomplished chiefly by the agency of Samoan Teachers. Surely 'God hath chosen the foolish things of the world,' &c. The way was thus prepared for us; the time was fully come for a European Missionary; the people were expecting one, and had he not come the cause must have suffered greatly in consequence. The people had just enough light to want more, just enough knowledge to thirst for more.

MISSIONARY OPERATIONS.

"Since the date of my last, we have been working on amongst the people, and I hope with success. Mr. Pratt has been busy at the translations, while I have been occupied with the general duties of the Station, in all of which I have had his kind help and counsel. You will be glad to know that I can now preach extempore so as to be understood by the natives. I *read* my first sermon after we had been here nine weeks, and *preached* my first seven months after we landed. I have conversed individually with 260 candidates for Church-fellowship. This I find a very profitable exercise, as it helps me greatly in the acquisition of the language, besides giving me an insight into the workings of the native mind. From the first month I have met every week a class of sixteen young men; eight of these have been appointed Assistant Teachers, to preach at the small Out-Stations at the week-day services. These young men are very quick and intelligent, and will make good preachers when they get more knowledge. Several greatly desire to go to dark lands as teachers of that Word which they have been taught to love.

POLITICAL DIFFICULTIES.

"We rejoice that God has called us to work for Him in this part of His vineyard, where there is much to encourage and little to discourage us; still we have difficulties, and I have no doubt we shall experience more, for our great Enemy does not relinquish his hold of a people without a desperate struggle. Our great difficulty at present is a political one. I have already said the land is governed by the heads of families. Generally their laws work well; but there are a few bad characters who

are inclined to be troublesome, and set the powers that be at defiance. They live by stealing, and it is of no use to fine them, for they have nothing to pay; it is of no use to sentence them to work on the road, for they will die rather than do it. If they are not punished, law and order are at an end; what to do with them is the question. They would quickly have settled the matter a few years ago, by either clubbing them or sending them out to sea in a little canoe; but now the old men come to us and say, 'What are we to do? A few years ago we should have killed these men; but we know that is not right, and we have come to know what the Word of God says, and what you do in your country.' What can we tell them? If we say, make a prison and put them in, they say, who is to feed them? They don't know enough of political economy to see that it is to their interest to feed them. Confinement would be just another word for starvation. One of these thieves was very cruelly handled the other day, and died under their treatment,—a war was hardly prevented in consequence.

"You will easily see our difficulty—while we sedulously avoid interference in political matters, it is impossible to stand aloof from such a thing as this.

"Although much has been done, the work is only begun; the ground has been cleared, but much has to be done before the field will be waving with precious corn fit for the garner of Christ.

CALL FOR HELP.

"We very much need help. We are all alone: no other island even is near us; the Scriptures have to be translated, and an island *double the size of Rarotonga*, with almost double the population, to be cultivated for Christ. Can you not send us help? Could British Christians hear the pleadings which we hear so often from these people for another Missionary, I am sure men would not be wanting willing to come over and help us.

"I should be very glad of a grant of critical works to aid me in the translation of the Scriptures. I am peculiarly situated in this respect, being all alone. In other Missions where there are several Missionaries, they can get a pretty good critical apparatus between them; but here I have no neighbour of whom to borrow a book to solve a difficulty. I must get all I have myself, and I cannot afford to get many. I should be extremely glad of a few really useful books to aid me in the work of translation. I am happy to say my dear wife and myself have been exceedingly well. The climate seems to be very healthy.

"I fear our people will never be able to support their Samoan Teachers. They are very industrious, but have no market for their produce. Cocoa-nuts will not grow in sufficient quantities to make oil for exportation. They do what they can. They have paid for all their books in arrowroot. They make a valuable present to the 'John Williams' annually, of yams and fowls. I should not have sent my report so soon, but we have no other certain opportunity of sending letters. With very kind regards, in which Mrs. Lawes unites,

"I remain, dear Sir,

"Yours very truly,

"W. G. LAWES.

"REV. DR. TIDMAN."

STATISTICS OF SAVAGE ISLAND, FOR THE YEAR ENDING MAY 1ST, 1862.

Population	4500	Candidates	350	Readers	1996
Samoan Teachers	5	Attendance at Adult	1516	Attendance at	{ The whole population.
Native Assistant ditto	8	School	1516	Chapels	
Church Members	360	Children's ditto	1849		

RAROTONGA.

LIBERALITY OF THE PEOPLE—PROSPEROUS STATE OF THE EDUCATIONAL INSTITUTION.

“Rarotonga, June 19th, 1862.

“MY DEAR SIR,—In my last I gave you a somewhat gloomy view of our prospect for the May Meetings, on account of the almost entire failure of the whaling fleet.

“I am now happy to acquaint you with our very pleasing disappointment. These meetings were of the most cheering kind: at every one of the Stations our people showed a lively zeal to make up on those occasions the deficiency of their money contribution, by bringing coffee, arrowroot, mats, clothing, oil, &c., to such an amount that I trust we shall reach (when the coffee, which was principally brought in the shell, is cleaned, dried, and sold, and the arrowroot disposed of), from £110 to £115.

“But much as this is for our people in the present depressed state of our island, it is far from being all they have done. They have sent sixty-four boxes of clothing (native and foreign), mats, arrowroot, &c., for our Rarotongan Evangelists in the various islands north and west of us. About twenty barrels and boxes of coffee have been delivered on board the ‘John Williams,’ for Messrs. Buzacott and Pitman; and besides all this, 146 articles of clothing have been forwarded to Mrs. Creagh, in answer to a very touching appeal from her on behalf of the destitute people of Maré. You will thus see that though depressed in external circumstances, our people have abounded in their liberality.

“In answer to the urgent request of the Brethren in the New Hebrides, we have again sent three married Native Teachers, which makes the number sent out in less than nine months, twelve, the outfit of which, in clothing and tools, takes, of course, a very considerable portion of our supplies.

PRESENT STATE OF THE INSTITUTION.

“The number of individuals maintained by the Institution, including the wives of the Students and three printers, is forty-two adults besides three children. Our elder students have acquired a great proficiency, both mentally and manually, of which I trust to be able to give you demonstration when the ‘John Williams’ goes home.

“In printing we have gone on pretty fairly: besides the Kalena and daily portion, the new spelling-book and catechism, printed and bound, we are now engaged in an entirely new and much enlarged Geography, of which seven sheets, containing the Physical Geography, Europe, Asia, and Oceania, are printed and folded. A part of Africa is written, and I am hard at work at the rest. The edition will be 1000, with thirty or forty engravings. But this will exhaust all our printing paper, as the supply received by the ‘John Williams’ was a very very small one, *only twenty reams*. Our Astronomy is out of print, as also is the Arithmetic. Please send me by the first opportunity a fresh and somewhat larger supply (35 reams would do). I also hoped to have received a new fount of long primer type, in lieu of the old, taken home by Mr. Gill, but was disappointed. Our pasteboard for binding we have manufactured from old newspapers.

“I am happy to say we are, though not strong, yet in working order, and happy with our people. Mrs. Krause joins in Christian regards with

“Yours affectionately,

“Rev. Dr. TIDMAN.”

(Signed) “E. R. W. KRAUSE.

DEATH OF THE REV. ALEXANDER THOMSON.

So recently as September in last year the subject of this notice left his native land for India, having been appointed to a sphere of labour in the district of Cuddapah, in co-operation with the Rev. Edward Porter. For some few months after his arrival, our young Missionary Brother was in the apparent enjoyment of good health, and entered upon his preparatory studies with much zeal and assiduity. In order to familiarize himself with the language and people of the country, he had taken up his temporary residence at one of the Out-Stations, but, on Mr. Porter's return, in the month of June, from a visit to Bangalore, he was greatly concerned to find his young friend and colleague suffering from extreme debility. Symptoms of rapid consumption supervened, and the patient was forthwith removed to Bellary, where his lamented death occurred, on Saturday, the 6th September ult.

In announcing this affecting event, the Rev. John Macartney, under date Bellary, 8th September, makes the following statement :—

“You will be deeply grieved to learn that our dear Brother Thomson's illness terminated fatally on Saturday evening last. His remains were interred on the following morning in the Mission burial-ground. For the last week he was entirely confined to his bed, and seemed to suffer much at times from want of strength to expectorate. During a great part of the night previous to his death we remained with him, as it was evident that life was ebbing fast. On Saturday morning Mr. Coles read and prayed by his bedside, and just as I was sitting down to breakfast a messenger came from him requesting my attendance. I immediately went, and read to him a number of suitable passages of Scripture. He paid great attention, and seemed to realize fully the solemnity of the occasion. About five o'clock he sank into a comatose state, from which he awoke only in that better land where the inhabitant shall not say, ‘I am sick.’”

DEATH OF MRS. PITMAN.

THE Rev. Charles Pitman, who had during many years been associated with the Society's Mission at Rarotonga, was in the year 1854 compelled, partly by the feeble state of his own health, and partly with a view to obtain relief for his afflicted wife, who had long suffered severely from asthma, to relinquish Missionary labour, and proceed to Sydney; but during the trying interval that intervened between their arrival in the colony and the death of Mrs. Pitman, more than five years later, neither change of climate, nor the most skilful medical treatment, could avail to mitigate the intensity of her sufferings.

In a letter written shortly after the death of his beloved wife, Mr. Pitman thus describes the fearful scenes through which, in God's mysterious providence, she had been called to pass :—

“To enter into details of the nature, progress, and inveteracy of her disease,

would be needless ; suffice it to say, such was its severity and protracted nature that for five *full* years she knew not the luxury of stretching herself upon a bed, but was compelled the whole of the above period to sit upon a low seat about ten inches in height, covered with soft pillows, and slept, when pain would allow her, by leaning her head sideways on bolsters piled up at the foot of the bed. Such was her position day and night, year after year—myself a constant witness. Friends sympathized and wept with us, but God, our covenant God, alone was our helper. He sustained us. Blessed be His name. The multitude of petitions day and night laid at His footstool at length received an answer. The Master came and called on the 29th of May (1860) at half-past nine in the evening, and, after paroxysms of violent spasms, nature gave way, and her unfettered spirit winged its way to that Saviour whom she loved and served.”

It may gratify many of our friends to be reminded that Mr. and Mrs. Pitman were the first European Missionaries that took up their residence on Rarotonga. Having landed in 1827, they prosecuted their labours with diligence and success for nearly thirty years, and as the result of those labours, and that of their colleagues and successors, that favoured island has become one of the most prosperous of the Society's Missions in Polynesia.

On receiving from Mr. Pitman the intelligence of his affecting bereavement, a letter was at once addressed to him expressive of the sorrow and sympathy of the Directors ; but it has since been ascertained that, in consequence of his long residence abroad, he is apprehensive that some of his old friends in this country may not have been apprised of Mrs. P.'s death, which will account for this public notification of the event after so long an interval.

DEATH OF MRS. JANSEN.

THE Wife of the Rev. A. Jansen, after a long and painful illness, which she bore with Christian resignation, died at New Amsterdam, Berbice, on the 6th of June last.

REV. WILLIAM HARBUTT.

WE have the pleasure to announce that our highly esteemed Missionary Brother, the REV. WILLIAM HARBUTT, has recently undertaken the pastoral charge of the Independent Church and Congregation at ULLESTHORPE, Leicestershire.

For the space of nearly twenty years, Mr. Harbutt laboured with exemplary zeal and fidelity in connection with the Society's Mission in the SAMOAN ISLANDS, South Pacific ; and in that remote field of honourable toil he was privileged to witness the transforming power of the Gospel in raising a people from the depths of barbarism to the enjoyment of religious light and liberty. In consequence of entire failure of health, Mr. Harbutt, with his family, returned to England in 1858, and since that time he has

rendered valuable service to the Society by pleading the cause of Missions among the friends at home.

In reluctantly relinquishing the field of foreign labour, our excellent Brother will carry with him the assurance of our Christian esteem and affection, with our best wishes that in the new sphere of effort to which he has been called, he may enjoy abundant tokens of the Divine support and blessing.

ARRIVAL ABROAD.

Rev. J. C. and Mrs. Vivian, *en route* to the Society Islands, accompanied by Miss Pratt, at Sydney, July 13th.

ARRIVAL IN ENGLAND.

Rev. Ebenezer Lewis and Mrs. Lewis, from Santhapooram, South Travancore, per "General Caulfield," at Gravesend, October 18th.

MISSIONARY CONTRIBUTIONS:

From September 18th, to October 17th, 1862, inclusive.

Anonymous—in affection and reverence for the Memory of Joseph Hardcastle, Esq., the First Treasurer of the Society, by Mrs. Haldane, 50 0 0 J. A. Hardcastle, Esq., M.P., 10 0 0 Mrs. J. A. Hardcastle 10 0 0 Messrs. Peard and Jackson 2 2 0 Collected by Mr. T. W. Coombs 0 12 0 By Miss Reid, Peckham, for the Orphau School at Bellary 3 1 0	St. John's Wood, Girls' Senior Classes, for the Native Girl, H. M. Watkins, half-year 1 10 0		Whitehaven. Juvenile Association. Collected by— Miss Higgins 1 6 0 Miss Kitchin 1 16 4 Miss M. Kitchin 1 3 0 Miss Lowden 2 0 0 Miss Mary McGowan 3 8 8 Miss Mary Fox 1 0 0 Muncaster's Missionary Box 1 0 0		Lapford. Rev. J. Parsons. Public Meeting 3 2 8 Paington. Rev. T. East. Collection 2 6 1 Rev. T. East 1 1 0 Mr. J. Macintyre 1 0 0 47. 18. 1d.	
	Surrey Chapel Auxiliary Society, per E. Howard, Esq., on account. 48 6 9		Collected by Misses Hampton Hurreys and Muncaster, 12. each.		Sidbury. Per Mrs. Syms. Collection 1 7 8	
	Tottenham Court Road Chapel. For School, under Rev. G. Shrewsbury, Berhampore 5 0 0		For Native Girl at Vizagapatam, Annabella Wardlaw. 3 0 0		Boxes. Miss Thompson 0 4 0 Miss L. Syms 0 7 5 17. 19s. 1d.	
	Westminster Chapel. Collected by Mr. Dennis, sen., for a Boy in Mr. Duthie's School, Nagereol, India.		Collections after Sermons 42 9 1 Sabbath School 4 4 8 Public Meeting 20 0 3 Exs. 17s.; 80d.		Sidmouth. Rev. J. Lucas. Collection after Lecture by Rev. T. Mann 2 13 0	
	Miss Minter 0 5 0 Mrs. Gooden 0 4 0 Miss Cook 0 5 0 Mr. Elzar 0 4 6 Mr. and Mrs. Dennis, jun. 1 0 0 Friends 0 1 6 Mr. and Mrs. Dennis, sen. 1 0 0 32.		DEVONSHIRE. Bidford. Per Mr. Cawthron. Missionary Sermons and Meeting 8 10 0		Collection after Lecture by Rev. T. Mann 2 13 0 Boxes. Miss Tancock 1 12 0 Mr. Hayman 0 10 0 Mr. Farrant 0 5 0 Miss Arundel 0 3 7 54. 8s. 7d.	
	CHESHIRE. Warrington. Mrs. E. C. Buxton, Daresbury Hall, for the Madagascar Mission 5 0 0		Chumleigh, per Mr. J. Tuke 1 8 0		Teignmouth. Rev. J. H. Bowhay. On account 9 10 0	
	CUMBERLAND. Auxiliary Society. W. Wilson, Esq., Treasurer. Cockermouth. Rev. R. Hall. Collected by— Master R. E. Banks 1 19 4 Miss Dora Brown 2 2 1 Miss Sarah Ann 3 9 1 Miss Ann Elizabeth 1 12 11 Huddart 3 2 6 Missionary Sermons 8 2 6 Public Meeting 4 2 8 Exs. 6s. 1d.; 21s. 2s. 6d.		Exeter. Castle Street. Rev. D. Hewitt. Missionary Sermons and Meeting 37 4 8 A Friend 15 0 0 52. 4s. 3d.		Tiverton. Rev. J. Stuchbery, B.A. Anniversary, less expenses, 15s. 4d. 10 8 8	
	1st and 2nd Class ... 0 16 9 3rd ditto 0 7 7 4th ditto 0 4 7 5th ditto 0 1 4 6th ditto 0 1 3 Girls'. 1st Class 0 7 10 2nd ditto 0 6 3 3rd do., 1st Division 0 3 7 3rd ditto, 2nd ditto. 0 4 11 4th ditto 0 2 6 5th ditto 0 6 6 Infant ditto 0 6 10 Fractions 0 0 4 32. 10s. 3d.		Exmouth. Ebenezer Chapel. Rev. W. T. Bull. Collections 2 11 7 Collected by— Miss Weekes 0 17 3 Miss J. Weekes 0 3 0 Mrs. Weekes 1 0 0 Miss Parker 0 16 3 Miss Warren (S.) 1 1 0 Lecture by Rev. T. Mann 1 0 0 Smaller Sums 0 9 7 Missionary Boxes 2 2 7 Exs. 22s.; 9d.		DORSETSHIRE. Lyme Regis. Rev. E. Ault. Collection 1 4 6 Miss Channon's Box 0 3 6 17. 8s.	
	Peckham Rye Chapel. Sunday School 1 2 8		Upway. Rev. A. Perkins. Collection 2 5 5 Mr. G. Homar 0 10 0 Mr. W. Thomas 0 10 0 Mrs. Crocker 0 5 0 Mr. Symons 0 4 0 Miss Syms 0 2 2 Missionary Box 0 1 10 32. 18s. 5d.			

ESSEX.	LINCOLNSHIRE.	NOTTINGHAMSHIRE.	OXFORDSHIRE.
Auxiliary Society, per T. Daniell, Esq. <i>Dunmow</i> , per Rev. H. Gammage 12 15 2 <i>Hatfield Heath</i> , do. 11 4 0 <i>Mildon</i> , per J. Wood, Esq. 4 4 0 <i>Witham</i> , per G. Thomassin, Esq. 24 17 2 <i>537. Os. 4d.</i> <i>Brentwood</i> , Mr. W. Bacon, per Rev. H. P. Bowen (D.) 20 0 0 <i>Finchingfield</i> , for Widows' and Orphans' Fund. 3 3 0	Louth. Rev. W. Herbert. C. G. Smith, Esq., Treasurer. Collected by Mrs. Marshall and Miss J. Gray. J. G. Hildyard, Esq. 1 0 0 W. G. Allison, Esq. 1 0 0 Mrs. Marshall 1 0 0 W. Dunn, Esq. 0 10 0 Mrs. Lucas 0 10 0 J. Larder, Esq. 0 10 0 F. Gee, Esq. 0 10 0 Small Sums 7 5 8 Collected by Mrs. Colbridge and Miss Forman. Mrs. J. H. Bourne 1 0 0 Mrs. Titus Bourne 1 0 0 C. Lucas, Esq. 0 10 0 J. B. Sharp, Esq. 0 10 0 Sums under 10s. 3 17 3 Collected by Mrs. Gray and Miss Potter. Mrs. Allenby 1 0 0 Miss Gray 0 10 0 Sums under 10s. 1 8 1 Collected by Misses Gray and Herbert. Jos. Johnson, Esq. 1 0 0 Mr. C. G. Smith 1 0 0 Mr. Maltby 0 10 0 H. Paddison, Esq. 0 10 0 Sums under 10s. 3 5 9 Boxes and Cards.	Nottinghamshire. Auxiliary Society. J. Cole, Esq., Treasurer. Friar Lane Chapel. Collected by Mrs. N. Dunn 0 8 4 Collections 19 10 8 Ditto, Missionary Communion 5 5 11 <i>807. 13s. 11d.</i> Castle Gate Chapel.* Collections 45 14 4 Collected by— Miss Spencer 0 14 6 Mr. Farr 0 16 0 Mr. Rawson 2 18 6 Miss Preston 3 6 6 Miss Nixon 1 8 0 Miss Thorpe 3 9 6 Mrs. Wood 0 17 6 Miss Barton 2 13 6 Mr. Grumery's Class 0 7 0 Missionary Boxes. Master Percy Wells 0 13 4 Miss Mary Wells 0 2 10 Mr. J. A. Lake 0 6 0 Castle Gate Sunday School 3 3 2 Surplus from Breakfast 0 16 8 Public Meeting 7 8 11 <i>707. 1s. 9d.</i> St. James Street Chapel. Subscriptions 12 12 10 Collections 15 0 6 Albion Chapel, Sneinton. Collections 7 16 1 Sunday School Collection 3 6 0 For Widows' Fund 1 8 6 <i>132. 10s. 7d.</i> Tuxford. Rev. Benj. Ash and Friends 5 0 0 Radford. Factory School, Subscription and Collection 2 13 1 Collection at Meeting, Blooms Grove School Room 0 7 1 Hyson Green. Collection 1 0 6 Sutton-in-Ashfield. Collections 3 1 6 Mansfield. Subscriptions. Mr. Wilson 5 0 0 Mr. Foster 2 0 0 Mrs. Foster 1 0 0 Mrs. S. Foster 1 0 0 Mr. Watson 1 0 0 Miss F. P. Watson 0 10 0 Mr. Grant 0 10 6 Rev. W. Jackson 0 10 0 Sundry Subscriptions 1 12 10 Proceeds of Breakfast, 1861 0 10 10 Collections 10 10 10 Sacramental Offering for Widows & Orphans 1 2 6 Mrs. Foster's Missionary Box 0 10 0 Juvenile Missionary Boxes 0 7 0 Mansfield Woodhouse Meeting 0 9 0 <i>277. 3s. 6d.</i> Keyworth. Per Rev. J. Sutcliffe 2 0 0 Exs. 136s. 6d.; 1817. 14s.	Oxford. George Street Chapel. Rev. D. Martin. M. Underhill, Esq., Treas. 1861. Mrs. Gregory 0 15 0 Mrs. Thompson 0 4 4 Miss Tombs 1 3 0 1862. Mr. M. Underhill 2 2 0 Mrs. Cavell 2 2 0 J. Pike, Esq. 1 1 0 Rev. D. Martin 1 1 0 Mr. Oliver 1 1 0 Mr. Piske 1 1 0 Mr. Blackwell 1 0 0 Mrs. Blackwell 1 0 0 Mr. Jones 1 0 0 Mr. Booth 1 0 0 Mr. Chillingworth 1 0 0 Mr. H. Underhill 1 0 0 Mrs. Gregory 0 15 0 Mr. Biggs 0 10 6 Miss Brackley 0 10 0 Mr. Thornton 0 10 0 Mrs. Beaumont 0 10 0 Mrs. Alden, sen. 0 10 0 Mr. Luff 0 10 0 Mr. Wheeler 0 5 0 Collections 15 2 0 Missionary Boxes. Miss Alden 0 19 10 Miss Page 0 8 1 Mrs. Bennett 0 11 2 Mrs. Thornton 0 4 4 Sundries 0 9 9 Sunday School Juvenile Society. Alfred Scrivener Booth, Superintendent and Treasurer. Collected by— Henry Elliott 1 3 10 Howard Robinson 0 6 2 William Anstey 0 19 5 Joseph Arnett 1 8 9 Benjamin Scott 0 4 9 David B. Martin 0 10 3 Oliver P. Martin 1 17 10 Marian J. Martin 4 11 9 Grace Martin 8 2 1 Blanche W. Martin 13 10 0 Alfred Richards 0 6 6 Sarah J. Hambridge 0 10 3 Frederic Prince 0 14 6 William Durham 0 13 2 Frederic Harris 0 4 7 George Harris 0 7 10 Ann & Charles Harris 0 17 7 Martha Saunders 0 12 6 Mary Kempson 0 0 5 Maria Leonard 0 2 7 Margaret Timms 0 17 8 Sarah Hedges 0 4 2 Mary Hicks 1 13 11 Robert Hills 0 5 2 Miss Newell 0 8 6 Sarah E. Booth 1 8 5 John S. Booth 2 0 7 Mary Jane Booth 0 13 3 Mr. Timm's Class 0 12 5 Elizabeth Castell 0 6 10 Emily Pointer 0 13 4 Jane Pointer 0 10 0 Mrs. Birchell's Class 0 5 10 Mary A. Bannister 1 6 0 Fractions 0 0 9 Collection after Juvenile Missionary Meetings 2 16 7 Exs. 22s.; 707.
GLOUCESTERSHIRE. Bristol Auxiliary Society. Per W. D. Wills, Esq. 1108 3 0 Misses Brewin, for the Native Girl Fanny Brewin, at Madras 3 3 0 Mr. J. Smith, for China 1 0 0 Ditto, for Madagascar 1 0 0 <i>37.</i> <i>Frampton-on-Severn</i> . Per Rev. W. Lewis 1 16 4 Tetbury. Per Mr. J. Page. Collected by Miss Tyndal and Miss H. Page 4 5 0 Public Meeting 1 10 0 Mrs. Tyndal's Missionary Box 5 0 0 <i>62.</i>	KENT. Rochester. Vines Congregational Church. Rev. E. W. Shalders, B.A. Collected by Miss Hopkins. Mr. Bell 2 0 0 Mr. Bentham 2 0 0 Mr. Shalders 0 10 0 Mr. Edwards 0 10 0 Mrs. Ross 0 12 0 Mrs. Everest 0 10 0 Mrs. Galer 0 6 0 Mr. Randall 0 4 0 Miss Scott 0 4 0 Mrs. Appleton 0 2 0 Collected by Miss Mullinger. Mr. Benton 1 1 0 Mr. Hughes 0 10 0 Mr. Frost 0 10 0 Mrs. Fergusson 0 10 0 Mrs. Shepherd 0 4 0 Mr. Delsey 0 5 0 Miss Walker 1 0 0 Missionary Boxes. Mr. Bullbrook 0 10 0 Mr. Hughes 0 8 0 Miss Bentham 0 7 8 Sunday School 6 14 10 Collections 5 11 9 Exs. 3s. 6d.; 247. 10s. 9d.	MIDDLESEX. Brentford. Mr. G. Pitt 1 1 0 Enfield. Old Independent Chapel. Rev. J. Stribling. Miss Cato 0 10 0 Collected by— Sarah Newman 0 6 10 Edwin H. Stribling 6 11 6 The Juvenile Association. (for Madagascar.) Louisa Hicks 0 5 3 Eliza Fairhead 0 2 4 Catherine Greenwood 0 2 1 Kate Chapman 0 3 2 Oliver Farr 0 2 6 Henry Hyatt 0 5 5 John Thorne 0 2 9 John Warbey 1 0 0 Ladies' Working Meeting 2 0 2 Exs. 12s. 6d.; 102. 10s.	SOMERSETSHIRE. Bishop's Hull. Rev. J. Poole. Collection 2 12 8 Sabbath School 3 0 0 <i>57. 12s. 9d.</i>
LEICESTERSHIRE. Auxiliary Society, per G. Baines, Esq. 71 1 0	NORTHUMBERLAND. Alnwick. Clayport Street United Presbyterian Church. Collection 2 0 0 Haydon Bridge. Rev. G. W. Swann. Collection 2 14 0	Mansfield Woodhouse Meeting 0 9 0 <i>277. 3s. 6d.</i> Keyworth. Per Rev. J. Sutcliffe 2 0 0 Exs. 136s. 6d.; 1817. 14s.	Somersetshire. Bishop's Hull. Rev. J. Poole. Collection 2 12 8 Sabbath School 3 0 0 <i>57. 12s. 9d.</i>

STAFFORDSHIRE.
Leek. Per J. Alsop,
 Esq., on account, 20 0 0
Stafford. Rev. T. S.
 Chalmers 1 1 0
Waterhampton. Per
 S. Dickinson, Esq.,
 on account 75 0 0

SURREY.
Kingston.
 Juvenile Association.
 Miss Dawson, Treasurer.
 For the Institution
 under Rev. G. Hall,
 Madras 10 0 0
 For Mrs. Corbould's
 School, Madras 6 0 0
 102. ———

WARWICKSHIRE.
Birmingham District.
 W. Beaumont, Esq., Treas.
 Collection at Gene-
 ral Meeting 18 18 3
 Mr. M. Smith 1 1 0

Carr's Lane Chapel.
 Rev. R. W. Dale, M.A.
 W. Beaumont, Treasurer.
 Mr. T. Abel 0 10 0
 Mr. J. C. Abbott 0 7 6
 Mr. B. Austin 0 7 6
 Mr. T. Avery 5 0 0
 Mrs. T. Avery 10 0 0
 Ditto, for Madagas-
 car, in Memory of
 Rev. J. A. James, 10 0 0

Rev. T. B. Barker... 2 4 6
 Mrs. Barker 0 7 6
 Mr. W. Beaumont... 10 10 0
 Mrs. Berrill 0 7 6
 Mr. S. Berry 1 13 0
 Mr. S. A. Sindley... 5 5 0
 Mr. E. Barnett 0 11 0
 Mr. Castle 1 0 0
 Mr. J. Clarkson... 1 0 0
 Mr. J. B. Cole 0 10 0
 Miss Coombs 0 7 6
 Miss S. M. Coombs... 0 7 6
 Miss C. L. Coombs... 0 7 6
 Rev. R. W. Dale... 2 2 0
 Mr. A. Davidson... 1 0 0
 Mr. T. Forgham... 0 13 6
 Mr. W. Gent 2 0 0
 Mr. T. Graham... 1 2 6
 Mrs. Gammon 0 10 0
 Mr. J. Green 0 10 0
 Mr. Gosling 0 10 0
 Mr. W. Hawkes... 0 10 0
 Mr. H. Hindmarsh... 0 13 0
 Mr. Hinton 0 12 0
 Mr. J. Hollingsworth... 1 11 0
 Hudson and Son... 0 11 6
 B. Hudson, jun... 0 13 0
 Mr. Holroyd 0 10 0
 Mr. T. S. James... 0 15 0
 Mr. W. F. James... 1 1 0
 Mr. H. F. James... 1 0 0
 Mrs. Joseph James... 0 15 0
 Mr. Kenworthy... 1 7 0
 Mr. J. Lord 1 3 0
 Mr. E. Mander 0 15 0
 Mr. J. W. McCordie... 0 13 0
 Mr. E. Mann 1 0 0
 Mr. G. Marriss... 0 10 0
 Mr. D. Marshall... 0 10 0
 Mrs. Newhall 0 9 4
 The Misses Pattison... 0 13 0
 Mr. E. Pemble... 0 15 0
 Mr. W. Perkins... 0 10 0
 Mr. W. Phillips... 0 10 0
 Miss Phipson 2 0 0
 Mr. E. Piercy 1 1 0
 Mr. W. Reynolds... 0 10 0
 Mrs. Richards... 0 1 7
 Mrs. Rubery 2 0 0
 Mr. A. Sharpe 0 8 0
 Mr. W. Sharpe 0 8 0
 Mr. & Mrs. T. F. Shaw... 1 0 0
 Mr. T. Short 1 0 0
 Mr. J. Saffield 1 10 0
 Mrs. Sims 0 7 0
 Mrs. Smith 0 10 0
 Mr. J. Smith 1 1 0
 Mr. R. H. Taylor... 1 1 0

Mr. B. Taylor 5 0 0
 Mr. C. Trueman... 0 15 3
 Mr. G. Watson 1 0 0
 Miss Watson 1 0 0
 Mr. J. Williams... 1 0 0
 Mrs. Williams... 1 0 0
 Sums under 7s... 11 10 6
 Anonymously... 3 3 6
 "It is more blessed
 to give than to re-
 ceive" 5 0 0
 "Thy Kingdom
 Come" 4 10 0
 "Rain from Heaven"
 Young Ladies at
 Stratford House... 1 3 4

Missionary Boxes.
 Mrs. Beaumont's
 Family 1 10 6
 Mrs. Dones 0 5 0
 Miss Lord 3 0 0
 Miss Parsons 0 5 0
 Mr. and Mrs. Piercy... 2 13 0
 Mr. Short's Family... 2 0 0
 Mr. G. Taylor's
 Family 3 0 0
 Sabbath Morning... 0 7 6

Schools.
 Carr's Lane Boys'
 School Teachers... 9 14 0
 Mr. Edwd. Watson's
 Class 1 15 6
 Scholars 6 15 3
 Female Adult Class... 1 14 0
 Female Bible Class... 1 4 0
 Carr's Lane Girls'
 School 13 3 2
 Boatman Church... 0 11 0
 Minworth Schools... 0 11 10
 Collection after Ser-
 mons 05 10 7
 270s. 16s. 7d.

Edgbaston Chapel.
 Rev. G. B. Johnson.
 Collected by Miss Avery.
 Mr. W. H. Avery... 5 0 0
 Mr. E. Barry 5 0 0
 Mr. A. Beaumont... 1 1 0
 Mr. R. Kenge 0 5 0
 Mrs. Avery 0 10 0
 Miss Avery 0 5 0

Collected by Miss Burton.
 Miss Burton 1 1 0
 Mr. J. Burgess 0 6 0
 The Misses Wright... 0 5 0
 Mr. R. Corfield, Kto... 0 10 0
 Mr. W. Charley... 0 10 0
 Mrs. W. Kershaw... 0 5 0
 Mr. R. Langebear... 2 2 0
 Mr. W. Pigott 0 10 0
 Miss Hurdman... 0 5 0
 Collected by Miss
 Johnson 1 0 0

Collected by Miss Petford.
 Mr. E. Phipson 4 0 0
 Mrs. E. Phipson... 1 0 0
 Mr. J. Warden 3 0 0
 Mrs. J. Warden... 1 0 0
 Mrs. Petford 1 0 0
 Miss Petford 4 4 0
 Mrs. F. Rayner... 0 1 0
 Mrs. W. Rayner... 0 10 0
 Mrs. Syson 0 5 0
 Mrs. Ellary 1 10 0

Collected by Miss Taylor.
 Miss Buckton 1 0 0
 Mrs. Charlton 0 10 0
 Mrs. Caldwell 0 8 0
 A Friend 0 10 0
 Mr. J. S. Keep 1 1 0
 Mrs. J. S. Keep... 0 5 0
 Mr. F. Keep 1 0 0
 Mr. Lodge 1 0 0
 Mr. Mascheritz... 0 5 0
 Mr. Sermon 0 10 0
 Mr. R. H. Taylor... 0 10 0
 Miss Caldwell... 0 5 0
 Miss Taylor 0 5 0

Missionary Boxes.
 Miss Reeves 0 8 6
 Miss M. Williams... 0 19 0

Master J. Granger... 1 10 0
 Emma Payne 0 9 6
 Robert Bird 2 0 0
 M. G. K. 0 15 0
 Miss E. Beighton... 0 9 3
 Mrs. Phipson's
 Nursery 0 7 2
 Mrs. Warden's Nur-
 sery 0 7 0
 Sunday School
 Classes 6 7 0
 Mr. Honkins (A.)... 1 1 0
 Collections, Sept. 14... 43 2 4
 Sacramental Collec-
 tion for Widows'
 and Orphans' Fund... 8 13 6
 Sunday School
 Classes, additional
 A Sincere Friend to
 Missions 0 2 6
 108s. 12s. 10d.

Lozells Chapel.
 Rev. J. T. Feaston.
 Collections 11 13 4
 Collected by Mrs. Whitting-
 ham.

The Misses Rogers. 2 2 0
 Pupils Box 1 3 0
 Mrs. Butler 1 1 0
 Mr. W. Robinson... 2 2 0
 Mrs. W. Robinson... 0 10 6
 Two Friends 5 0 0
 Collected by Miss E.
 Rogers 0 13 0
 Collected by Miss
 M. E. Greener 0 9 6
 Family Box, &c. ... 1 14 4
 Miss Birch's Family
 Box 0 11 11
 Miss Greenway's
 Bible Class 0 7 10
 27s. 8s. 5d.

Moseley Road Chapel.
 Collection 14 10 9

Bordesley Street Chapel.
 Rev. S. Carter.
 Mr. J. Pattison, Treas.
 Annual Subscriptions.

Mr. and Mrs. Wat-
 tington 1 1
 Collected by Mrs. Carter.
 Mr. J. Pattison... 2 2 0
 Mr. E. B. Taylor... 0 10 0
 Rev. S. Carter... 0 19 0
 Small Sums 0 2 0

Collected by Miss A. Radcliffe.
 Mr. J. Allport... 0 10 0
 Small Sums 0 2 7
 Card 1 17 7

Missionary Boxes.
 Miss J. Pattison... 1 6 3
 Jane Austin 0 2 0

Sunday Schools.
 Female Bible Class... 2 0 0
 1st Class, Girls... 0 13 6
 2nd, ditto 0 4 5
 3rd, ditto 0 2 11
 6th, ditto 0 4 1
 1st Class, Boys... 1 1 0
 3rd, ditto 0 1 1
 Infants 0 5 0
 Collections after
 Sermons 2 13 3
 137. 13s. 1d.

Palmer Street Chapel.
 Rev. E. Derrington.
 Girls' School 1 16 7
 Boys' School 2 0 0
 Collections 3 7 6
 Boxes 1 2 11
 82. 6s. 6d.

Saltley.
 Rev. J. Ingall.
 Collections 7 6 2

King Street Sunday School,
 Balsall Heath.
 Contributions, per
 Mr. W. J. Rose... 7 3 9
 Spring Hill College. 0 5 10

Hampton-in-Arden.
 Collection 1 4 0
 Mr. Atkins' Box... 1 3 0
 27. 7s.
 Total 483 3 2
 L. Cook 0 10 0

WORCESTERSHIRE.
 Auxiliary Society.
 Edward Wall, Esq., Treas.
Bromsgrove.
 Sabbath School Classes.

Girls.
 Mrs. Amis 1 5 10
 Mrs. Pearce 0 6 5
 Mrs. Halfpenny... 0 2 9
 Miss Wooster 0 1 4
 Miss Jones 0 5 6
 Miss Bourne 0 1 6
 Miss Curling 0 2 2
 Mrs. Witheford... 0 6 6
 Infant Class 0 7 1

Boys:
 Mr. Witheford... 1 8 2
 Mr. James 0 6 0
 Mr. Laughton... 0 4 8
 Mr. Amis, jun... 0 5 8
 Mr. Taylor 0 4 2
 Mr. Halfpenny... 0 2 6
 Mr. B. Witheford... 0 2 8
 Mr. E. Warner... 0 2 7
 Mr. H. Crawford... 0 0 7
 Infant Class 0 5 0
 Superintendent... 6 1 2

Missionary Boxes.
 Mr. B. Witheford... 0 10 0
 Mr. J. Amis, jun... 0 10 0
 Mrs. Parsons 0 4 11
 Mr. D. Leale 0 2 3
 Mrs. Scrivens 0 1 2
 Mrs. Shaw 0 7 1
 Miss Warner 0 3 11
 Mrs. Munn 0 12 9
 Mr. J. Alsebrook... 0 5 1
 Miss Witheford... 0 3 8
 Miss Buckingham... 0 2 11
 Mrs. C. Witheford... 0 2 10
 Jas. Barrow, Esq. (A.) 1 0 0
 Mrs. Barrow (A.)... 1 0 0
 Missionary Sermon... 3 7 3
 Public Meeting 2 4 10
 Exs. 27s.; 21s. 15s. 8d.

Dudley.
 Rev. D. K. Shoebotham.
 Sacramental Collec-
 tion 7 4 6

Annual Subscriptions.
 Mr. J. Wood 1 1 0
 Mr. J. Hall 2 0 0
 Mrs. J. Tandy 1 0 0
 Mr. J. Inkes 1 0 0
 Mr. W. Harrison... 1 0 0
 Mr. J. Cooper 1 1 0
 Donation by Ebene-
 zer 1 11 6
 Thank Offering (A
 Friend 4 0 0
 Ladies' Association... 31 5 0
 Missionary Sermons... 24 6 3
 Address to Sunday
 Schools 2 3 11

Public Meeting	4	1	3
Sunday Schools	10	4	3
Sunday School Mission Boxes	0	14	9
Ditto, Boys	1	17	9
Collected by R. Pickrell, (a blind man)	0	12	6
Subscription for two Orphan Children, at Mirzapore	6	0	0
For Native Teacher, James Dawson, by J. Whitehouse, Esq.	10	0	0
Ditto, John Whitehouse, by Mrs. Whitehouse	10	0	0
Exs. 58s. 2d.	113	17s.	6d.

Stourbridge.

Rev. J. Richards.

Collections	5	14	0
Sabbath Schools	12	0	0
Rev. J. Richards	1	0	0
Mr. J. H. Richards	0	20	0
Missionary Boxes	1	11	3
Sundries	1	3	9
Exs. 14s.; 21s. 5s.			
Box of Ladies' Work sent to India, valued at 45s.			

Worcester.

Rev. J. Bartlett.

Sacramental Collection	6	16	0
Annual Subscriptions			
R. Padmore, Esq.	1	1	0
E. Evans, Esq.	1	0	0
T. R. Hill, Esq.	1	1	0
D. Everett, Esq.	2	0	0
Edward Wall, Esq.	2	0	0
Rev. T. Dodd	1	1	0
Rev. J. Bartlett	1	1	0
Mrs. W. Hill	1	1	0
Mrs. G. Joseland, sen.	0	10	6
E. Gillam, Esq.	0	10	6
Mr. C. Martin	0	10	6
Miss Childers	0	6	0
For Native Teacher, Richard Evans, by T. R. Hill, Esq.	10	0	0
Ditto, Catherine Bickerton Evans, by Mrs. E. Evans	8	0	0
Collected by Miss Richards, for Native Schools in India	0	10	6
Young People's Auxiliary Society, per A. J. Holland	11	0	0
Home Sunday School, by Mr. J. Hancock	8	1	8
Lock Street Sunday School, by Mr. H. Fern	1	8	9
Missionary Boxes, by Mr. G. Joseland	7	14	6
Missionary Sermons	20	13	1
Proceeds of Missionary Tea Meeting	1	17	0
Hallow School Mission Boxes, by Brecknell, jun.	0	15	9
Ombersley School, by Rev. C. T. Potts	1	4	2
Miss Pardoe	0	6	8
Collected at Lowermore Chapel	7	4	0
Ditto, at Leigh Sinton, after Sermon	2	0	3
By Mr. J. Jones, for his Son, Rev. J. Jones' School	7	12	8
Mare, South Seas	1	16	0
Miss Rann, Box for ditto	0	16	0
Miss Smith's Box	1	16	8
Sunday School Children's Box	0	17	2
Mrs. Beancroft's Servants	0	13	1
120s. 12s. 1d.			

North Malvern Chapel.

Rev. P. C. Turner.

Missionary Sermon	5	14	6
Collected by Mrs. Hopkins	2	7	0

By Mrs. Benson, for Rev. J. Jones' School, South Seas Subscriptions and Boxes under 10s.	2	15	10
Subscriptions	0	14	7
Mr. T. Turner	1	0	0
Miss Coleman	0	10	0
Count Wengrieski	1	0	0
Rev. J. Lumb	0	10	0
Rev. P. C. Turner, Westmead	1	1	3
Mrs. Brown's Box	0	16	2
Public Meeting	4	16	8
21s. 6s.			
Less Expenses	303	16	3
Worcester and General	7	0	10
206 15 5			

YORKSHIRE.

Bradford District.

Per J. Rawson, Esq.			
On Account	190	0	0
Horton Lane Ladies' Working Party, for Salem	10	0	0
200s.			

Leds.

Ladies' Society for Female Education in India			
Miss Jovitt, Secretary			
For Mrs. Corbold's School at Madras	15	0	0
For Mrs. Gordon's School at Vizagapatam	10	0	0
For Mrs. Jagannadham's School at Chicacole	3	10	0
For the School at Benares, under the care of Mrs. Sherring or Mrs. Hewlett	10	0	0
For the School at Calcutta, formerly under the care of the late Mrs. Mul-lens	6	10	0
45s.			
<i>Saddleworth.</i>			
Per Mr. J. H. Kershaw			
<i>Delph.</i>			
Rev. A. F. Sawyer			
Collections	6	1	8
Boxes	0	11	2
<i>Uppermill.</i>			
Rev. W. Burrows, B.A.			
Collections	12	11	0
19 4 4			
Less Expenses	0	13	6
18 10 10			

Saddleworth.

Per Mr. J. H. Kershaw			
<i>Delph.</i>			
Rev. A. F. Sawyer			
Collections	6	1	8
Boxes	0	11	2
<i>Uppermill.</i>			
Rev. W. Burrows, B.A.			
Collections	12	11	0
19 4 4			
Less Expenses	0	13	6
18 10 10			

Scarborough.

Mr. R. Huie, jun., Treas.			
Collections			
Bar Church, after Sermon by Rev. Dr. Parker	14	8	7
Ditto, Rev. R. Balgarnie	34	6	0
Mechanic's Hall			
Services	8	1	3
Public Meeting	14	0	9
Juvenile ditto	1	8	8
United Communion for Widows and Orphans	5	1	2
Bar Church ditto	8	10	6
Missionary Boxes			
Bar Church Sunday School	2	2	3
Ditto Missionary Prayer Meetings	0	17	2
Bible Classes			
Mrs. Rawson, for China	1	0	0
Mrs. Wm. Smith	0	4	10
Mrs. Newham	0	2	7
Miss Hick	0	15	2
Miss Carter	0	6	5

Miss Miller	0	3	2
Mrs. Balgarnie's Children	0	5	9
Mrs. Vizard's ditto	0	14	0
Mrs. R. H. Tindall's	0	8	10
Mrs. Huie's ditto	0	8	0
Miss Dodd	0	6	0
Mrs. Parkin	1	0	2
Miss Walsham	0	13	7
Exs. 58s.; 87s. 6s. 10d.			

WALES.

Flintshire.

Buckley Mountain			
Rev. J. Griffith			
Mrs. William and Timothy Catherall's Box			
William Shepherd, Esq.	2	3	0
Mr. W. Catherall, jun.	1	0	0
Mr. Timothy Catherall	0	10	0
Workmen at Brick-works	1	0	6
Collected by Miss Annie Catherall, of the Fren Farm	0	6	6
5 0 0			
Mrs. & Miss Annie Griffith's Box	4	6	4
Public Collection	2	6	1
Sunday School Box	2	1	3
Miss Catherine and Mary Catherall's Box	0	14	0
14 7 8			
Foreign Mission	4	6	3
Home Mission	0	6	5
Expenses	0	15	0
<i>Sorney, per Rev. D. Evans</i>	1	0	0

SCOTLAND.

Elgin.

Rev. Wm. Lothian			
Collection	2	1	1
Collected by Miss Gordon			
Rev. Dr. Brander	0	10	0
Rob. Brander, Esq.	0	2	6
Miss Milne	0	2	6
Miss Gordon	0	2	6
Miss A. McKinnon	0	5	0
Miss Robertson	0	10	0
Miss Russell	0	7	6
Mr. Malloch	0	5	0
Lady Dunbar Brander	0	5	0
Mr. J. Simpson	0	5	0
Rev. W. Lothian	0	5	0
Miss McKinnon	0	2	6
Mrs. Macellan	0	2	6
Mr. Jas. Anderson	0	2	6
Mr. R. Williamson	0	2	6
Miss Edward Stotfield	0	2	6
Mr. J. Simpson	0	2	6
Mrs. Anderson	0	2	6
Roseisle	0	2	6
Mrs. McKean	0	2	6
Smaller Sums	1	4	6
Collection, Free High Church	1	12	10
Ditto, United Presbyterian Church	2	13	2
L. Rev. Mr. Lind's ex-ecacy by the late Rev. Neil McNeil	19	0	0
Exs. 12s. 2d.; 37s. 10s. 1d.			

Forres.

Legacy of the late Thomas Ross, Esq.	150	0	0
Interest	3	13	6
153 13 6			
Less Duty and Expenses	16	13	4
136 15 2			
<i>Tillicoultry.</i> David Paton, Esq., for the Madagascar Mission	100	0	0

IRELAND.

Cork. G. Gardiner, Esq.	2	0	0
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CORFU.

From Rev. W. Char-teris, per Rev. I. Lowndes, for Greek Lexicons sold	10	0	0
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CANADA WEST.

Toronto.

Rev. T. S. Ellerby			
Zion Church Sunday Schools, for a Boy and Girl at Nazer-coil, to be called Stephen Niagara and Ruth Ontario	6	6	0

AUSTRALIA.

Melbourne.

Per R. Smith, Esq.			
Richmond. Ladies' Working Mission-ary Association, per Rev. J. P. Sunderland, for Native Teacher on Savage Island, under the care of the Rev. W. Lawes	10	0	0
And from the same, for Native Teacher, under Rev. S. McFarlane, Lifu	10	0	0
<i>St. Kilda.</i>			
Congregational Church. Sabbath School Missionary Box, from December, 1861 to August, 1862, 9 months	10	17	4
Miss Jessie Fulton's Missionary Box	0	11	6
Collected by—			
Misses Fletcher, Smith, and Wark	5	10	0
L. and H. Fitch	3	9	0
Miss Oldham	1	10	3
For Mrs. Creagh's School, Mare	1	0	0
Misses Thomas Smith	1	0	0
Misses Floxman	1	0	0
Annual Subscription for Training School and Native Teacher			
Mrs. Robert Smith	10	0	0
Alexander Smith	10	0	0
Frederick Thomas	10	0	0
William Peterson	50	0	0
Mrs. Gotch, for Mrs. Creagh's School, Mare	1	0	0
124s. 18s. 7d.			

Adelaide.

Per Rev. A. Buzacott			
Public Meeting at Freeman Street Chapel	16	8	10
Congregational Chapel at Kapunda	5	16	5
Ditto, at Augustus	13	0	0
Additional, per Rev. W. F. Cox	6	10	0
Public Meeting at Port Adelaide	4	3	4
Sabbath Evening at Freeman Street	3	4	3
Collection at Chil-mers Free Church	7	2	6
Congregational Chapel at Gawler	3	17	0
Rev. T. Gardner	7	13	3
Less Expenses	0	3	0
70s. 18s. 10d.			
<i>Brighton, Victoria.</i>			
Congregational Sunday School			
For the Native Teacher at Uea, Chas. Reid, Esq., Treasurer	5	0	0

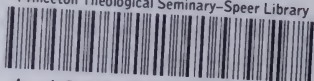
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